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each section in some MSS. To establish his thesis he is naturally led to a careful examination of the Ethiopic text, and a comparison of its readings with those of other versions. The method followed is similar to that of Dr. Herkenne's work on the old Latin version of Ecclesiasticus, noticed in the JEWISH QUARTERLY REVIEW for last October. The Greek reading, according to Swete, is first given, then the Ethiopic (E) according to two MSS. (fourteenth and fifteenth centuries) at Berlin, with the variants of MSS. of the sixteenth and seventeenth centuries, then the readings of the other versions derived from the Greek (Coptic, Arabic, Armenian, Syro-hexapla, Old Latin), and finally an endeavour is made to trace in patristic exegesis the source of the view presented by E. The final result seems fully established, and it is a pleasure to read work so carefully and methodically done. Any one who knows Dr. Euringer's *Masorah-text des Koheleth* will look forward with interest to his promised edition of the Ethiopic version of the Song.

A. COWLEY.

BUBER'S "YALQUT MACHIRI TO PSALMS."

Yalkut Machiri . . . zu den 150 Psalmen, von R. Machir ben Abba Mari, zum ersten Male nach einer Handschrift herausgegeben . . . von SALOMON BUBER. (Berdyczew, 1899.)

I AM glad to call attention to the appearance of this important work by that energetic patron of Midrash literature, Salomon Buber. There are few scholars who both can and will undertake so heavy a task as editing some 650 pages of closely-printed Hebrew, and Buber has earned our gratitude by doing so over and over again. It will be remembered that Makhir's *Yalqut on Isaiah* was published in 1894 by Mr. Spira (Berlin), from the only MS. (Scal. 7) at Leyden. The present work is much more extensive. The editor discusses in his introduction matters bearing on the author and the nature of his work, after which follows a list of authorities quoted in the *Yalqut*, and the text with critical notes and references. As to Makhir's date we have no definite evidence; but as the Leyden MS. was sold in 1415 he cannot have lived later than the fourteenth century. He is also stated to have written before the persecutions of 1492. Buber does not attempt to be more precise than this. If, however, this work served as a pattern to the *Yalqut Shim'oni*, the author probably lived not later than 1200. It is generally agreed that he belonged to

Provence. It is evident that at that date he had access to works which we no longer possess, and to better authorities for those which are still extant. Hence the importance of the collection for a critical study of Midrash texts. In glancing through the list prefixed to this edition we find a new passage from Bereshith Rabba (on Ps. ii, § 25), and two passages quoted (on Pss. li, § 10, and cxlvi, § 5) simply as מדרש, apparently from a lost Midrash on Job, which is also quoted by Makhir on Isaiah lxi. 11. The MS. used has long been known to exist. It is mentioned by Benjacob as belonging to R. Joseph of Viasen (near Wilna), and is identical with that noted by Wolf as being then at Amsterdam. There is another MS. in the Bodleian library, written in 1528, which was not collated for this edition.

A. COWLEY.

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